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élection . à . l'Académie . Française . ses . élèves . ses . amis . 28 . mai . 1896.

In the lower right-hand corner is a wreath of laurel and roses.

M. André Beaunier, one of the principal promoters of the idea of this commemoration, and member of M. Paris' present classes at the École des Hautes Etudes, read the following address in the name of all the subscribers:

Cher Maître, cher Ami,

La médaille sur laquelle un éminent artiste a fixé votre image a, dans la pensée de ceux qui vous l'offrent, des significations diverses: pour les uns, c'est un souvenir amical destiné à rappeler une date heureuse; pour les autres, c'est un témoignage de fraternité scientifique; d'autres enfin, étudiants de toute nationalité, jeunes professeurs qui vont porter dans les universités les plus lointaines vos méthodes et vos enseignements, l'adressent comme un pieux hommage de reconnaissance à leur maître vénéré. Mais tous, jeunes ou vieux, sont unis dans un même sentiment d'admiration pour la tâche si belle et si considérable que vous avez remplie et que vous poursuivez encore avec la même persévérance, la même passion ardente et désintéressée pour la vérité. Sans doute, en vous appelant à elle, l'Académie Française a entendu honorer d'une façon plus spéciale l'écrivain, le littérateur à qui l'austérité de la recherche précise n'a jamais fait perdre le sens de la beauté. Mais nous, nous ne distinguons point, de même que la sympathie profonde que nous essayons de vous témoigner ne distingue point l'homme de son œuvre: nous aimons autant que nous admirons. Et c'est de tout cœur que nous vous présentons cette médaille, symbole durable de votre œuvre, en vous souhaitant encore de longues années glorieuses pour la philologie et les lettres françaises.

M. Paris, in very simple but touching terms, testified his appreciation of the gift and made grateful acknowledgment to all who had joined in its bestowment. Together with the medallion, a four-page quarto parchment was presented to M. Paris, containing the address above quoted and the names of all subscribers. Among the more prominent of these may be mentioned: Havet, Joret, Paul Meyer, Morel-Fatio, Psichari, A. Thomas; d'Ancona, Comparetti, Crescini, Novati, Mussafia, Rajna; Cloetta, Meyer-Lübke, Schuchardt, Stengel, Stimming, Suchier, A. Tobler, Vollmöller; Nyrop, Söderhjelm, Storm, Wahlund; and

finally, H. A. Todd, E. W. Manning, T. F. Crane, E. S. Sheldon, A. Marshall Elliott.

WM. MILWITZKY.

Château de Cerisy (Manche).

Yeoman.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In casually looking through a new edition of William Harrison's *Elizabethan England*,¹ I stumbled upon an etymology of the word *Yeoman*. In the chapter "Of degrees of people in the Commonwealth of England" Harrison gives what appears to have been the accepted derivation of the word in England in the Sixteenth Century, and also discusses the social significance of the term at length. Harrison seems here to have anticipated in part the etymology proposed by Stratmann and defended and explained by Baskervill.² I give the two paragraphs in which the term is discussed and explained in their entirety:

"Yeomen are those which by our land are called *Legales homines*, free men born English, and may dispend of their own free land in yearly revenue to the sum of forty shillings sterling, or six pounds as money goeth in our times. Some are of the opinion, by Cap. 2 Rich. 2 Ann. 20, that they are the same which the Frenchmen call varlets, but, as that phrase is used in my time, it is very unlikely to be so. The truth is that the word is derived from the Saxon term *Zeoman* or *Geoman*, which signifieth (as I have read) a settled or staid man, such I mean as being married and of some years, betaketh himself to stay in the place of his abode for the better maintenance of himself and his family, whereof the single sort have no regard, but are likely to be still fleeting now hither now thither, which argueth want of stability in determination and resolution of judgment, for the execution of things of any importance. This sort of people have a certain pre-eminence, and more estimation than labourers and the common sort of artificers, and these commonly live wealthily, keep good houses, and travel to get riches. They are also for the most part farmers to gentlemen (in old time called *Pagani*, et *opponuntur militibus*, and therefore Persius

¹ *Elizabethan England*, with Introduction by F. J. Furnivall, L.L.D. Ed. by Lothrop Withington. The Scott Library, London: Walter Scott. The Introduction is a reprint from Furnivall's edition of the work, New Shakspeare Society, 1878.

² MOD. LANG. NOTES, Dec. 1895.

calleth himself *Semipaganus*), or at the leastwise artificers, and with grazing, frequenting of markets, and keeping of servants (not idle servants, as the gentlemen do, but such as get both their own and part of their masters' living), do come to great wealth, insomuch that many of them are able and do buy the lands of unthrifty gentlemen, and often setting their sons to the schools, to the universities, and to the Inns of the Court, or, otherwise leaving them sufficient lands whereupon they may live without labour, do make them by those means to become gentlemen. These were they that in times past made all France afraid. And albeit they be not called 'Masters,' as gentlemen are, or 'Sir,' as to knights appertaineth, but only 'John' and 'Thomas,' etc., yet have they been found to have done very good service."³

"The third and last sort is named the Yeomanry, of whom and their sequel, the labourers and artificers, I have said somewhat even now. Whereto I add that they may not be called *masters* and *gentlemen*, but *goodmen*, as Goodinan Smith, Goodman Coot, Goodman Cornell, etc.: and in matters of law these and the like are called thus, *Giles Jewd, Yeoman; Edward Mountford, Yeoman; James Cocke, Yeoman*, etc.; by which addition they are exempt from the vulgar and common sorts, Cato calleth them *Aratores et optimos cives rei publicæ*, of whom also you may read more in the book of commonwealth, which Sir Thomas Smith some time penned of this land."⁴

WM. H. HULME.

Western Reserve University.

BALDR.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—While a very strong burden of proof may lie in any attempt to refer the derivation of *Baldr* to a *bal* stem, it seems, sufficiently plausible again to make the effort. Such reference satisfies the demands of signification and form-development. The identification of *Baldr* with Old English *bealdor* may be accidental. In fact the presence of Gothic *balps*, Old English *beald*, etc., would argue for the universal existence of a form in a terminal dental stem. This point may be dependent, however, on the time of the introduction of this god into the Scandinavian and Teutonic cult. Against the Edda form one may oppose, it seems to me, from right of priority, the *Phol* form existing in the second *Merseburger*

Spruch. In this latter we have, perhaps, one of the best preserved documents relating to the heathen gods. Although as Kögel has shown in *Grund*. ii, 162 ff., the relation of *Phol* to *Baldr* is not shown in this *Spruch*, yet, from the imperfect alliteration due to corrupt transmission, it would be safer to argue in favor of than against identification. The presence of epic touches and freedom from Christian cult is a strong plea for the value of the forms found in the *Spruch*. If we are to accept the *Merseburger Spruch* as ostfränkisch despite un-shifted *d*, it would be easy to account for the juxtaposition of *Phol* and *balderes*. As an appellative the latter might exist in a much later introduced form. This in fact seems to be the history of the form. In Old English, save the adj. form *beald*, the word in a wider range seems to have had a tardy use; in l. 2178 of *Beowulf* we find the weak verb *bealdian*; *bealdor* is found in but two places; that is, l. 2568 referring to *Beowulf*; l. 2429 where, in conjunction with *frea-wine*, the older word, it refers to Hrethel. The manifold use of the *frea* forms in the *Beowulf* and its gradual substitution by the *beald* forms would argue for a much later introduction of the latter into the *Beowulf*, say at some subsequent re-working.

The *Baldr* myth is late; it does not seem to have spread beyond Scandinavia, despite the high position of the god. Traces of the myth are greatest in Denmark and Norway. After him the May-weed is called *Balders-brae*, typical of the brilliant white light of the sun; he is called the whitest of the *Asen*; he stands refulgent in the dazzling splendor of the source of day; he overlooks the world in his gleaming castle, *Breidablik*. In fact, *Baldr* is the sun god in the newer order that went down before the Christian cult in Scandinavia. In him, as in his genetic and friendly relations, we see the symbol of the mild and beneficent influence of the sun. In this respect, *Baldr* seems to bear to *Vali* and *Volla* the same relationship as does *Frija* (*Frigg*) to *Freyr*, slight shadings, gender types merely, of the same idea under personification.

The hypostatic nature of divinity in the Teutonic and Scandinavian gods makes it exceedingly difficult for exact identification.

³ *Eliz. Engl.*, pp. 11-13.

⁴ *Id.*, p. 16.